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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

WESLEYAN MISSIONARY SOCIETY.

The following extracts are from the journal of the Wesleyan Missionary, Mr. Kay, published in the "Missionary Notices," a monthly publication of this society. The Bootchuanas are a very numerous and powerful tribe in the South of Africa. Some time since, missionaries have been sent by the London Missionary Society to New Lattakoo, which is distant from Cape Town, about 900 miles, in a north-easterly direction.

Friday, May 18, 1821. I preached this morning (at Lattakoo) to a large congregation, when the king, with his son in his right hand, sat at my feet. I was obliged to have two interpreters. It was delightful work to preach Jesus to a heathen congregation, with their king sitting below the board which sustained my Bible. In the afternoon I went to his house, with an interpreter, to make him the usual presents, on which he said, "My heart is glad that you are come."

22d. I preached this morning from John iii. 33. After service, a fine looking chief came up, with some of his people around him, shook hands with us, and with a pleasing earnestness in his countenance, requested that I would return with him, and reside amongst his people, who are situated to the westward of Lattakoo. "I will," he said "let you have my house to dwell in, till we build you another." I returned him no positive answer, only that I should visit him and his people shortly, if spared; upon which he exclaimed, "Make haste, make haste, for we are all strangers to that Jesus of whom you speak, not knowing what he came into the world for, but we wish to know, and soon." The above chief and his people are under king Leisa, who says he should be very glad to receive a missionary.

Sabbath, 27. After service was concluded, a number of their chiefs assembled together in a circle, seated on the ground, and, before I was aware of the subject of their consultation, they had passed a unanimous vote, that I should be invited to come and reside among them, as they were informed that I was a missionary. On being asked, why they wished to have a missionary? "Because," said they, "he brings peace."

I could not help reflecting this evening on the kind and over-ruling providence of God, who certainly has the hearts of all men in His mighty hand. Were it not for his controlling and preserving power, we should stand in jeopardy every hour in so distant a country as this, and among such a people.

Every man being trained up for war, he carries his battle-axe, assagay, and, very frequently, his bow and arrows, by his side; the latter are poisoned with a deadly root. But we are in the hands of Him who hath the "government upon his shoulder," and "the God of Jacob is our salvation, therefore we will not fear."

PERSIA.

The Committee of the Scottish Missionary Society, regard this kingdom as opening gradually for the reception of Gospel truth. Though its religion is Mahomedan, it is not the Mahomedanism of the Turks and Arabs. The Persians are followers of Ali, and consider him equal at least to Mahomed; they discard the "traditions" which other Mahomedan nations consider of equal validity with the Koran, and pride themselves in throwing off many of the superstitious shackles of the false Prophet.—There are also many infidels or unbelievers in any religion among them: the Soofpurs, or Freethinkers, form a distinct sect, and are said to amount to 80,000; these set themselves in opposition to Islamism in every shape, and are secretly undermining the foundations of the whole system; though their object is only to pull down, not to build up a purer system, yet the eye of faith will discern the hand of God controlling their movement, eventually to cause the wrath of man to praise him. The Persians generally receive the Scriptures without hesitation; and are disposed to read and inquire.

KANDY.

The kingdom of Kandy is in the interior of the island of Ceylon; and being difficult of access as well on account of steep, rocky mountains, as the warlike character of its inhabitants, the Dutch could not subdue it. Within a few years, however, it has become subject to the English and the door being open for the introduction of the Gospel the Church Missionary Society stationed the Rev. Samuel Lambrick at Kandy, the former capital of the kingdom—"in the midst of lofty and steep hills, covered with thick jungle; about 80 miles east-north-east from Columbo, and nearly midway between the eastern and western shores of the island." Mr. Newstead, a Wesleyan Missionary, is labouring in the neighbourhood, principally at Negombo and Kornegalle. At the latter place, a house of worship has been erected. In reflecting on it, Mr. Newstead very handsomely introduces the following lines;—

"The sound of the church-going bell,
These valleys and rocks never heard;
Never sigh'd at the sound of a knell,
Or smil'd when a Sabbath appear'd."

This morning, says he, thanks be to God, the scene changed for many did repair with us to the house of prayer, though only a temporary one, and we had a gracious season in worshipping at the feet of our Lord.

Dec. 18, 1821.—Finding there were two Buddhist temples in this immediate neighbourhood, I went this morning to see them. The first I reached with much difficulty, it being situated on the very summit of one of the immense rocks, which half encircle this place. Our path, for a long way, lay on the edge of the rock, through a path tolerably worn by the numerous devotees who frequent this temple. The sublime view from this height, surpasses

all description. The principal object of adoration in the first building we came to, appeared to be the *print of Budhu's foot*, as there was no large image of the whole figure here as is usual. This was kept in an adjoining temple. The print of the foot was of course of colossal dimensions, deeply indented in the floor of the place, or rather, of the rock; here, however, was a table covered with fresh flowers, &c. as if the whole image had been present; and here we saw the priest sanctify his breakfast prostrate before the *print of the foot*! where he reverently placed the rice, &c. just brought to him by early devotees.—A whole family were winding round the rugged paths, and looked at us with astonishment. The place around us was admirably neat; and vast rocks and mighty trees rose as far above us, as we stood elevated above the plain below, so high that we could scarcely distinguish objects. The priest we found a talkative, friendly old man, venerable with age, and very obsequious. I held some conversation with him, which I have not time to transcribe. He gave me candid answers, and said, they believed, *though they did not confess it*, that the world was made by the great God; but as to the name of Jesus, or his great salvation, of course he knew nothing! There is something peculiarly touching to the heart of a Christian, in the dead apathy, or the vacant wonder, with which these poor creatures answer "No," when you inquire of them if they ever heard, or have any idea of *that name*, which includes in it every thing dear to the soul of man! and there is something then more than ordinarily delightful and glorious in the boundless views of divine prophecy. Standing in an idol temple, throned in the tops of the rocks of Kandy, which seem to claim the name of the *everlasting hills*, and surrounded only by the priests and votaries of a superstition, the growth of ages, and which is intermingled with their every pursuit,—how divinely refreshing was it to remember *there*, when every thing seemed to contradict it, that His name shall endure forever! His name shall be continued as long as the sun: and men shall be blessed in Him, and all nations shall call Him blessed.

The priest, however, allowed me to leave a copy of the Acts of the Apostles, which he immediately began to read with apparent pleasure; I promised to send him also a copy of St. Luke's gospel, and departed with many thanks from him for having visited their airy abodes. Descending, I wound round the base of the rock for about a mile, and came to the other temple, where the priest was still more communicative and obliging, and, to my equal surprise and delight, while I stood with him before all his idols, *he intreated to be instructed in English and the Christian religion*, eagerly inquiring, as soon as he knew who I was, if I had come to live at Kornegalle, and would give them instruction, and allow them to visit me? I was not displeased to hear that. Since the priests have lost the patronage and support of the Kandian kings, their temples have fallen much into decay.—They are, therefore, much more willing to conciliate their present rulers by learning our language, and, at least, by not opposing our religion. I made the best use I could of a protracted conversation, at this so favourable opening, and proposed immediately the commencement of a native school in the priest's house, which was gladly acceded to, himself desiring to be one of the

first scholars!—I have, therefore, sent the usual books, &c. with an English master, whom I have with me. In the course of an hour or two, I had left the Christian scriptures in the temple at the top of the rock, and arranged for the establishment of a Christian school at the bottom, with the eager acquiescence of more than a dozen persons round me, both old and young.

Missionary Zeal in a Negro.

The following singular instance of missionary zeal is related in a letter received by the *Homer*, just arrived from Charleston: An old negro, nearly 70, brought from Africa at nine years of age, a barber by trade, who had wrought himself and his wife free, and then saving a good deal of money, resolved to revisit his native country for the purpose of imparting the knowledge of Christianity to the people. For the last two years he had been making preparations, and endeavouring to persuade his apprentices and friends to go with him. The apprentices agreed to go, but when the time arrived, they all drew back, one excepted. The beginning of last summer, he purchased a schooner and set sail, and has not yet been heard of. Immediately before sailing, he waited on an old lady to bid her farewell. "Why John," said she, "you are a very old man; you cannot be of much use."—"Mistress, I think I know as much of my own country talk yet, as to tell the people about Jesus Christ, and to tell them that white men is not so bad as they think them; and if God spares my life a few years, I think I can do them good. I don't expect to find one relation alive: all dead; but me no care; will do what I can." The lady asked him what he would do with his vessel when he arrived? "Do?" said he, "why nothing: me get there—me no care for the schooner." He was sexton, and a member of one of the Episcopal churches in Charleston—*Lon. Ev. Magazine.*

The number of Tracts issued from the depository of the London Religious Tract Society, during the year 1821, is nearly five millions. In the same time, it has established above fifty new auxiliaries and depots. Its grants of money for the printing and distribution of Tracts, in other countries, have been very considerable. Disbursements for the year ending in March last were 33,333 dollars.

A Religious Tract and Book Society is in successful operation in Ireland; and in all the principal cities of Scotland, a great degree of zeal is manifested in supporting similar institutions. Religious Tract Societies are organized in Amsterdam, in Zeist, and at Hamburg. Great efforts are making in Prussia, Russia, Sweden, and Finland, in the circulation of Religious Tracts.

STATE OF RELIGION,

And means of Religious Improvement, in the Borough of Norfolk, Va.

In the Borough of Norfolk there are six churches, supplied with pastors—1 Presbyterian;—1 Episcopal;—2 Baptist;—1 Methodist, and 1 Roman Catholic. There is a Sabbath School connected with each of the Protestant Congregations. But it is a subject of regret that no union has yet been formed. We have a general Bible Society, auxiliary to the American Bible Society, in which all denominations unite. It has been well supported, and is now in successful operation. Also a general Tract Society, the number of subscribers to which has been greatly increased, the last year. A Colonization Society, auxiliary to the American Colonization Society, which has enlisted the feelings, and efforts of many individuals of all denominations. A successful attempt has already been made for the establishment of Sabbath morning meetings, in a part of the town contiguous to the wharves, particularly designed for seamen and their associates. The

meetings have been well attended, and promise extensive usefulness among this long neglected portion of our population. In this section of the town, containing a population, perhaps of one thousand, nearly forty families have recently been found, who were destitute of Bibles.—Their wants have been supplied—and the Bibles, together with about four hundred Tracts, were uniformly received with gratitude and thanks, frequently accompanied with tears. I state this to show the necessity of searching the destitute, and supplying their spiritual wants.

Connected with the Presbyterian Church is a Missionary Society; and with the Episcopal Church an Education Society.

The Monthly Concert of prayer is regularly held in the Presbyterian and Baptist Churches alternately—Besides this there are several Prayer Meetings in the different churches, and in private dwellings, well attended.

There are two Institutions, conducted by benevolent females, which, although not immediately connected with ecclesiastical concerns, are the practical results of that Charity, which is the essence of true religion; and are therefore worthy of the most honorable notice. A Female Orphan Asylum, in which more than twenty helpless orphans, are protected, supported, and religiously educated. Also, a Dorcas Society, for furnishing the poor with raiment, and other necessities of life.

There is a Depository of the New England Tract Society, under the care of Mr. John M'Phail.

In Portsmouth there are five houses for public worship—1 Episcopal;—1 Baptist;—1 Methodist; 1 Roman Catholic;—1 Presbyterian. A new Presbyterian Church, commenced last fall, will be ready for use in a few days.

In the county of *Princess Ann* there are several Methodist, Episcopal, and Baptist Churches. One Episcopal and one Baptist clergyman, have recently settled in the county. The Methodist churches are supplied by two circuit preachers, and by local preachers from Norfolk. This section of our adjacent country has, perhaps, never been better supplied with preaching, than at present, and yet "the harvest is great but the laborers are few."

On the whole we are happy to say with confidence, that evangelical religion, in our town and vicinity, is advancing, though more slowly than is desirable, yet we trust, safely and steadily.

From the Religious Intelligencer.

REVIVALS OF RELIGION.

In Norwalk, Con. there is quite a hopeful revival recently commenced. About 30 are numbered already as fruits of its saving power. In Greenwich and New-Canaan, it is also believed that God has begun the work of grace.

Extract of a Letter to the Editor from Jefferson, N. Y. May 11, 1822.

God has appeared in a glorious manner to build up Zion here. The influence of his holy Spirit has been experienced by us in a very interesting manner. The work commenced in the month of March. The beginning of the work was among the males between 30 and 50 years of age, and some of the most stubborn in society, since which it has prevailed over the society, and among almost all classes.

The number indulging hopes is between 70 and 80. The anxious souls are about 50 in number. Fifty-five persons have been propounded for admission into the church. The features of this revival are in several respects interesting and remarkable.

Extract of a Letter to the Editor, dated Morristown, N. J. May 12, 1822.

JEHOVAH is marching through this town with majestic sway, rescuing rebels from the power of the

prince of darkness, and frustrating his plans for their destruction. Perhaps 200 or 250 sinners stand trembling and enquiring with anxious solicitude what they shall do to escape the frown of an angry Judge. The work has been manifest about 5 weeks; the number of conversions is not known, neither is the number of the anxious. The work is not confined to age or sex, those from 12 to rising 70 years, have been to all human appearance made the trophies of victorious grace. God grant that this marvellous work may spread and prevail until the whole earth shall be illuminated with the heart-cheering, soul-enlightening rays of Gospel light. May this be your prayer, and the prayer of all who love the appearing of the great head of the Church.

Extract of a letter to the Editor, dated Springfield, N. Y. May 11, 1822.

My Dear Sir,—I send you the following account of what the Lord has done for this place, within about a year past by the out-pouring of his spirit. For years, I have been told, professors have been cold and inactive; appearing to possess the form of Godliness, but very little of the power. Yet here were some faithful souls who wrestled with God and prevailed. The attention began about January 1821; the increasing number at Church on the Sabbath, the crowded conference, and the weeping eyes all showed the Spirit of the Lord was among the people. Anxious meetings were early commenced, to which were invited, not only those under concern of mind, but Christians also were requested to attend and pray for those who were anxious in a separate room. These meetings soon became crowded; Christians seemed to awake as from a dream, while an awful solemnity covered the faces of sinners; to these meetings came the pious, bringing with them their sin-sick friends, seeming to possess the same confidence that Christ would restore them, as he did those in the days of his flesh, when they brought to him the lame, the blind, and the dumb to be healed. From 30 to 70 anxious ones for months attended, bowed down under a deep sense of sin, and trembling under the apprehensions of God's wrath. Before the influence of the Spirit, the drunkard, the profane, the infidel, and the moralist has alike been bowed down, ywning themselves the chief of sinners, and been compelled to cry out for mercy. About 150 have been the subjects of this work; 120 have united with the Presbyterian Church in this place. Some with other Christian churches. There has been apparently but one feeling among all names of Christians here; in the anxious room might be seen those by birth and education, Episcopalians, Methodist, Baptist and Presbyterians all bowed with deep conviction of their ruined state, and asking after Christ, while the pious of each of these classes were in the prayer room together, pleading with God in behalf of their anxious friends and neighbours. We have had no opposition to the work, except from a few professors who have stood aloof, and seem still to say we will have no part nor lot in this matter. The work has not yet subsided. Anxious meetings are still continued, and we have the happy prospect at this time of the work advancing. Professors seem engaging anew at the throne, and there are new cases of powerful conviction and conversion. Oh, the work is the Lord's and he will carry it on.—The power is his, and all the opposition of earth and hell to the Redeemer's cause, will be overruled to the glory of God and to the upbuilding of his kingdom. Yours, &c.

Extract of a letter to the Editor, dated at Philadelphia, April 17, 1822.—"The thick gloom of this region seems to be broken, and I hope the darkness which has so long conquered the people, is about to be driven back by the powerful light of the Sun of Righteousness.

In Mr. Patterson's congregation, many are anxious, and forty or fifty have recently found peace, as we hope, in Christ.

In Mr. Skinner's, and in Mr. Chandler's congregations, also, there are hopeful appearances." *Pilgrim.*

To the Editor of the Religious Remembrancer.

Dear Sir,—If you think that any portions of the enclosed communication can be of any humble subserviency to the cause of our Redeemer, or shall produce even the feeblest excitement in favour of those who are the subjects of it, you are welcome to use them as you may think proper.

Your's respectfully, NICHOLAS PATTERSON.

A PLEASING ADVENTURE.

A traveller in a new and very thinly settled country, may reasonably calculate on meeting with inconveniences. Among others, that of losing one's self, is of frequent occurrence. An incident of this kind brought the writer of this narrative into an acquaintance with Lewis Rodgers, above three years since. L. R. (whose Indian name is forgotten) is the chief in a village of the Shawnese, which is situated on a branch of the Merrimack perhaps 30 miles N. W. from the Lead Mines, in the state of Missouri. Though a stranger, and without an introduction, I was taken in, and permitted to share in the coarse bounties of this red man's board.—Some religious exercises took place in his house; and having ascertained that he could read a little, a Bible and some Tracts were left with him.

After making ready to ride, he caught his own horse, unasked, and accompanied me some miles, to a direct path leading to the house of a white man about 12 miles distant. On the way thither, much was said about the advantages of education, and respecting the improvement of the young Cherokees at Brainerd. When we parted, another visit to his village was promised; and he, in return, engaged to "make dem hear me,"—meaning himself to act as interpreter. On the day appointed, the village was visited; but no public meeting was held, in consequence of the arrival of some traders.—These grog sellers, who fear not to cut the ties of moral order in any place, some of whom are batten on the spoils of murdered souls, might then have exulted in the momentary triumph of the prince of darkness. Whether the traders on that day were of this stamp or not, is quite uncertain.—The writer proposed going down to their boat, but Lewis the chief, advised him against it.

After the lapse of several months, the Shawnese were visited the third time. In the evening, Lewis and one who was second in command, by the name of Fish, collected a house full. When the people were seated, their chief stood up by the speaker, and conveyed into their language, what he understood in another, which was received with marked attention.

In the ensuing morning, a house full was collected, quite unexpectedly, and were addressed as before. In describing the crucifixion of our Lord and Saviour, a large silver cross, which hung among the various and incongruous ornaments of Lewis's parlour, was used to advantage. After a few visits through the town were paid, in company with the amiable and hospitable chief; they were left after a promise had been exacted and given, with mutual cordility.

In the course of a few days, the Rev. J. H. Ficklin, a pious Catholic-spirited Baptist from Kentucky, was met near the Lead Mines. He had come some hundred miles for the benevolent purpose of taking some Indian children and instructing them after the manner of the establishments under the care of the A. B. C. F. M.

Having fulfilled the appointments which were made in the different settlements around the Lead mines, in the course of a month, the interesting village of the Shawnese was a fourth time visited. The Rev. J. F. had been there and made them a generous offer. "But," said Lewis, "we would rather have a good teacher come here and stay with Shawnese; we have plenty corn and plenty hogs." He had just the week before called a meeting, and the result of it was, that four of the richest families were to pay a person in cattle, and

the others to contribute in skins, if he would "stay and teach their children the way of the whites." When they were told that their teachers must know how to farm, as well as to teach, Lewis replied, "Shawnese can work some too; and we will build him that comes a great big house." I asked who will build the house, Lewis? "All the town (said he) will build it." After further consultation, it was agreed that Lewis and Fish, and a third person would meet the Rev. Mr. Ficklin in the governor's council house on the following Monday, in St. Louis. There, on the day appointed, the noble young chief agreed to accompany Mr. F. with his wife and child, and as many young Shawnese as they could take to the Missionary establishment on the Elkhorn, in Kentucky. On the appointed morning of their departure, the Shawnese village resounded with the voice of weeping and lamentation, and a number of those dear youth were detained, owing to the stories of unlicensed traders, and other unprincipled whites, such as these, "Kentuckians will shut up Indians in a house, then burn it down over their heads; and will take Indians down the Mississippi, and sell them as slaves, &c. &c."

On my return from the west, this beloved young Institution was visited. It presented, though on a humbler scale, the same heart-cheering scene which was witnessed the year before at Brainerd. Lewis had then given to his worthy instructor some hopeful evidences of a change of heart.

Several letters, at distant intervals, have been addressed to him by mail, but, as it appears from the following letter, none have reached him.

You have with this Mr. Ficklin's own letter, which you can use as you think proper.

Your's respectfully,

N. P.

Scott County, Ky. March 28th, 1822.

Rev. and Dear Brother,—I had the honor of receiving your friendly letter, bearing the date the 3d of Feb. and can truly say, it gladdened my poor heart to hear that you are yet in the cause of Indian reform, and that others of our brethren are not backward in the Northern and Eastern states.

I conducted Lewis Rodgers and the other young Indians safe to their village on Merrimack, more than twelve months ago, at which time I was instructed to confer with the Indians on White River by the Committee of arrangement, to select a site for a school among them, and report the same. On my return I reported. It was approved of. Since that time I have not been able to prevail on them to do any thing. The Society are to meet on the second Saturday in April, in Lexington. If nothing is done at that time to enable me to comply with my promise to the Indians, I will write you word, and send a copy of my Report to you, and through that medium to the Society at Princeton, N. J.

The above named report will show the great anxiety expressed by four tribes in that section of the Missouri to have their children educated; viz. the Shawnese, Delawares, Piolas, and Piankashaws; they are willing to send 200 miles, and the Shawnese will subscribe to the support of the school.

What I now write is only intended to open the way for further communications, and if our Society does not proceed immediately, I will make every necessary communication to you, and give all information I am in possession of; I will say more, I will offer my services as agent for twelve months, or longer if necessary, to establish the settlement of a missionary family, and open the School for my Presbyterian brethren.

The children that I obtained from Rodgers's village (where I became acquainted with you) far exceeded my expectations in learning and morality. They could read and write, and some of them were pretty well advanced in figures: Lewis Rodgers related the exercise of his mind to me and others. Al! that I ever heard speak of him, thought him converted. The Lord is opening their hearts to receive the truth: may we dear brother, never

cease to pray that the Lord would make us the instruments to teach them the truth.

I have not heard from Lewis but twice since I parted with him in the Missouri. He is under a promise to be with me this spring. Should he come, we will send you a long letter. I think it strange that none of the letters you name, have ever reached us. If you have a desire to communicate the contents of the above, please to apologize to your learned brethren; tell them that I came to this country when but a small boy; have lived here 41 years, always on the frontiers: had to fight the Indians ever since I was fourteen years old; and until the close of the war, had no opportunities of learning, nor even the common advantages that are enjoyed in this day. I do not ask you, dear brother, to make this allowance yourself, as you are somewhat acquainted with me.

Your obliged friend and brother in the Gospel,

JAMES H. FICKLIN.

COMMUNICATION.

Among the various evils which afflict our churches, few perhaps, present greater cause of lamentation, or call more loudly for admonition, than the insensibility which prevails among professing christians, in reference to the support of the gospel. It is true that light has begun to dawn upon this subject, but still it is believed that few comparatively of our brethren, have arrived at any adequate conceptions of what the Lord requires of his friends and followers in relation to it; while against no class of persons are the admonitions of our Saviour and his apostles directed with more plainness and freedom. Daily observation and experience furnish us with evidence the most conclusive, of a spirit of lukewarmness, and apathy, equally hostile to the principles of the gospel, and to the example of the primitive churches. Our attention has frequently been arrested by this subject, and as often have we been led to enquire why it is that a duty on which our Lord and his apostles so repeatedly animadverted, and against the omission of which some of their warmest rebukes were directed should be so seldom and so delicately touched, while from the pulpit we listen weekly to the most powerful and pathetic appeals to christians, bearing directly on each of the wide circle of christian obligations, for the one in question we are involuntarily led to enquire why we witness this studied reserve in reference to one of the most imperative of all christian duties? Why, in explaining and enforcing from the pulpit the rules and institutes ordained for the government of christians in the visible church, are its ministers silent, regarding one on which in so great a degree, under God, its very visibility depends?

It is believed that a prominent cause of this silence may be traced to one of the most amiable principles in our nature—we mean to a solicitude lest the cause of truth may be reproached by an imputation of selfishness in its public advocates, combined with a fear that admonitions on the subject may prove unwelcome to the hearer, and thus circumscribe the usefulness of ministers of religion. But considerations of this kind ought not to overawe the servants of the Most High, in the discharge of official and imperious duty; let the message be delivered in the spirit of the gospel—they are not answerable for the consequences.

Many of those who sit under the sound of the gospel, and attend on its appointed ordinances, and to whose ears we would charitably hope, the sound of salvation is "as cold water to a thirsty soul," are notwithstanding much in the dark, in reference to their responsibility as stewards in the temporal good things which have been conferred upon them. It is to christians of this class more especially, that the christian minister ought boldly and fearlessly to appeal; there is not a more popular, or at the same time a more pernicious error among profes-

sing christians, than to suppose that if they have, either by some peculiar conjunction of providential circumstances, or by a long course of regular and laborious industry, risen to wealth and affluence, this elevation has been achieved by their own foresight and superior skill, and consequently that they have a most unquestionable right to dispose of it as they please. *A greater absurdity cannot be proposed to the mind of the enlightened christian than this; we mean a christian who has examined this subject with solemn attention as it is exhibited in the scriptures of truth. "Except the Lord build the house they labour in vain that build."—"The silver and the gold are his."—"The lot is cast into the lap, but the whole ordering thereof is of the Lord."*

Let then the faithful ministers of Christ be encouraged to press upon the minds of their believing brethren the great duty of *Christian liberality*. Let them be emboldened to appeal to such by considerations drawn from the example of Him "who, though he was rich, yet for their sakes became poor, that they through his poverty might become rich;" let them interest the feelings of their Christian hearers by exhibiting the peculiar nature of that wealth which they hold with so firm a grasp, in contrast with those solid treasures, those durable riches in righteousness which will soon be their portion. Considerations like these, pressed home upon their minds, not once a year, but frequently, will arouse those who have felt the efficacy of divine grace in their own souls, to solemn reflections, and to an examination of the word of God, in reference to this weighty concern. A persevering attention to which, must inevitably result in a conviction, that He who laid down his life for them, and who, with himself, hath freely given them all the good things they possess, *expects, nay demands a free and liberal communication from their abundance for the support of the gospel, where its regular ordinances are established among us, and for its promotion and extension throughout the world.*

We beg our readers solemnly to ponder the foregoing hints, and we shall be glad to see the subject more fully discussed by some abler correspondent, to whom, the views which we have given may appear in the light in which they have been presented to our own minds. A.

MISCELLANEOUS.

FROM THE CHRISTIAN WATCHMAN.

The duty of Churches towards their ministers.

That there are important duties devolving on churches towards those who are over them in the Lord, as well as on ministers towards their people, is sufficiently evident from the word of God. That churches, as well as ministers, are often indifferent to their high trust, is equally evident. To set before them their obligations in the plainest terms, is the object of the present essay.—Whatever increases the amount of labour in the vineyard of Jesus Christ, is deserving of special notice. When ministers are overcharged with worldly cares, and when their precious time is consumed in procuring the necessities of life, their great business must be neglected; Christians are liable to famish, and sinners to perish in their sins. Many churches are not aware how much their slackness disheartens the servants of the Lord, who labour among them. They see their brethren enjoying a rich profusion of the divine bounty, their barns filled with plenty, and their presses bursting out with new wine; while in their own habitations a pinching scarcity prevails. Temptation has ground to stand upon. Discouragement lowers upon their souls. They are easily persuaded to imagine, that their labours cannot be very profitable to a people, who are so indifferent to their poverty and their toil. And could I speak with the unblushing confidence of a religious tract upon this subject, I would say, many churches are not aware of the utility of kind atten-

tions towards the ministers of Christ. How reviving to his desponding soul is any token of fraternal love! Food and raiment for his household possess a double value, when presented by the hand of Christian friendship. The man of God is relieved of a weight of painful anxiety. Liberated from the shackles of worldly cares, he goes forth to his sacred work, and, for a season at least, can give himself wholly to it. He feels encouraged to labor with a people, where he can find an Aaron and a Hur, to hold up his feeble hands. If churches felt their obligation to make the temporal circumstances of their ministers easy and comfortable, and discharged this obligation in the fear of God, they would enjoy a more peaceful conscience, and a more flourishing congregation. The ministers of Jesus Christ do not ask to be made rich; but they very much need those expressions of Christian affection, which animate their hearts, and invigorate them for their arduous employment. Shame forbids them to beg, and delicacy prevents their preaching with pathetic plainness their wants. But their sacred call to the work of a minister, entitles them to a comfortable support, so long as they dispense the word of life. And this temporal support is justly due from that branch of the Christian church for whose spiritual good they spend the golden years of life. An objection may be made. An individual member of the church may say, "it is but a little that I can do towards the support of a minister." True; but that little *done*, would be of some value in itself; it might draw after it a train of similar duties, and be the means of diffusing a liberal spirit. The influence of your obedience might extend beyond the limits of your own church. Good works, like light and heat, are diffusive in their nature. Others, therefore, seeing your good works, might glorify God, and burn to emulate your justice and your zeal. Happy the preacher, who can say with the Apostle, "I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." And happy the church, who, faithful in the discharge of every Christian duty, may be thus addressed by their minister:—"But my God shall supply all your need, according to his riches in glory by Christ Jesus." PAULIAN.

New York Female Union Society for the promotion of Sabbath Schools.

The Sixth Anniversary of this society was celebrated in the Middle Dutch Church, on Wednesday the 24th ultimo. The officers and committee, the superintendants, teachers and scholars, and as many other ladies and gentlemen as could find room in the church, being assembled, the exercises were commenced at half past ten o'clock, with prayer, by the Rev. Mr. Somers, of the Baptist Church. The Rev. Mr. Knox, of the Dutch Reformed Church, read a hymn, which was sung by the teachers and scholars, Messrs Allen and Alden leading. Dr. Milnor, Rector of St. George's Church, read an abstract of the annual report, and Rev. Mr. Somersfield delivered an appropriate address, after which a hymn was sung by the adult scholars. Those pupils who were entitled, by their regular attendance and progress in learning, to that distinction, were called forward by the Rev. Mr. Knox, and presented with the Society's diploma, accompanied with suitable exhortation and remarks. Another hymn was sung alternately by the scholars and teachers, and in the last verse of which the congregation united in giving praise to God for the wonders he has wrought for this institution, and the Rev. John Truair, minister of the Mariners' Church, made the concluding prayer.

It is too late to require that any thing should be said in the defence or praise of this institution. Had there been one doubting Thomas present on the occasion, he could not have witnessed the melt-

ing scene without exclaiming, with conviction, wonder and gratitude, "Lord I believe!"

For ourselves we must say, we have never been present at a similar celebration that was more truly interesting or more highly gratifying. To behold at one view so many young immortals lisping the praises of Jehovah—so many aged daughters of Africa just beginning to read the charter of their hopes, and learn the way of salvation—so many ladies and youths devoted to the best interests of their fellow beings, made an impression on our hearts, too deep to be forgotten, too affecting to be described. [Chr. Her.]

To save Cucumbers from Bugs.

Set out an onion (or set up an onion stalk) in each hill of cucumbers, and the bugs will keep away.

Another.—Sprinkle on at evening, (after cool,) tea grounds, as they are commonly left by families after use. This as often as two or three times in a week, will not only prevent injuries from bugs, but strengthen and invigorate the vine, and cause it to become exceedingly fruitful.

Rheumatism.—It is said to be a specific for the rheumatism, to apply a cabbage leaf to the part affected. Choose a perfect leaf, cut off the protuberant stalk at the back, and place it on the part with a bandage of flannel, at going to bed. It will produce a local perspiration, and in two or three repetitions, effect a cure.

THE CHRISTIAN SECRETARY.

HARTFORD, JUNE 1, 1822.

MELANCHOLY.

The fine ship Albion, Capt. Williams, one of the line from New-York to Liverpool, sailed from New-York 1st of April last, was cast away on the coast of Ireland on the night of the 22nd of the same month, in a violent gale. The vessel, the Capt., and forty-three of her passengers and crew were lost, and only two passengers and seven of her crew were saved. Among the passengers were Messrs. A. M. Fisher of Yale College, G. W. Clark and lady, of Albany, and Wm. H. Dwight, of Mass.

MARRIED—In this city, Mr. Benoni Barber to Miss Eliza Dwyer.

In this town, Mr. William Barrett, of Southington, to Miss Emeline Bramin.

DIED—At Wintonbury, on the 29th ult. John Hubbard Watrous, aged 17, son of Col. J. F. Watrous. In Wethersfield, Miss Lois Goodrich.

Two young Chiefs from Owhyhee, who had arrived in England some months before, sailed in April, in the ship Fame, for Port Jackson, from whence a passage home would be procured for them, in some of the vessels that trade periodically to the South Sea Islands. These two young Chiefs had been taken up while on a fishing excursion, by an American ship: they were afterwards taken from the American vessel by the Spaniards, and sent as slaves to the mines; but they escaped on board an English ship, and came to England, where they were turned ashore destitute. They were taken in charge by some benevolent individuals belonging to Missionary Societies, and under their care they have learned to read and to write in English; and have been sent home under their direction.

THE AETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

—DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.
Hartford, Feb. 16, 1822.